



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Edha (suddenly/whereas) the Heaven ^w slit-she ^{y1} .	إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾
2. And it ^w listened-she ^y for her Lord and <i>huggat</i> (had been made to comply-she ^y).	وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
3. And edha (suddenly/whereas) the Earth ^w (had been) extended-she ^y .	وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
4. And thrown-she ^y what (is) in it ^w and <i>takballat</i> (iteratively emptied-she ^y) [it ^w].	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
5. And listened-she ^y for her Lord and <i>huggat</i> (had been made to comply-she ^y).	وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
6. O, you the mankind: verily you ^g (are) a toiler to your ^t Lord a toiling; then <i>mulaqe'he</i> ([your ^s] are a meeter with Him).	يَتَأْتِيهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًا فَمُلْقِيهِ ﴿٦﴾
7. Then as-to whomever <i>oteya</i> ([he] had been accorded) his book by his <i>yamene</i> (right-hand ^w).	فَأَمَّا مَنْ أَوْفَى كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
8. So shall ([he] be made to) account an easy accounting.	فَسَوْفَ تَحْسَبُ حِسَابًا يَسِيرًا ﴿٨﴾
9. And [he] transposes ² to his family <i>masroran</i> (he who is gladdened).	وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾
10. And as-to whomever <i>oteya</i> ([he] had been accorded) his book beyond his back.	وَأَمَّا مَنْ أَوْفَى كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
11. Then [he] shall call a <i>thoboran</i> ³ (utter-ravage).	فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾
12. And <i>yassla</i> ⁴ ([he] shall be broiled on/by) a <i>Sa'era</i> ^w (intensely kindling Fire) ^w .	وَيَصْلَى سَعِيرًا ﴿١٢﴾
13. Verily he [was] in his family <i>masroran</i> (he who is gladdened).	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
14. Verily he presumed that never <i>yaboora</i> ⁵ ([he] retrogressively relapses).	إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ ﴿١٤﴾
15. <i>Bala</i> ⁶ (indeed-not). Verily his Lord [was] by him <i>Baseeran</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾
16. So not ⁷ . <i>Oqsemo</i> ([I] oath) by the twilight.	فَلَا أَقْسِمُ بِالْشفقِ ﴿١٦﴾

¹ To be pondered here is the word "شقت", and the "الإنشقاق" extends lengthwise. What is the significance?

² That is repair or return.

³ The word "ثُبُورًا" is infinitive noun, meaning intensity and implying *multitudinousness* and *utterness*. See إعراب القرطبي، and القرآن - محمود صافي.

⁴ The word "يَصْلَى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁵ The word "يَخُورَ" means retrogresses relapsing to an inferior or lesser phase. See اللسان.

⁶ The word "bala" = "certainly-not" is absolutely *not* synonymous to "yes" = "نعم", see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

⁷ For this "لا", by consensus is a negation particle, see الدر المصون، احمد حلي. Also for the oath, see (S56:75-76).

17. By ⁸ the night and whatever ⁹ [it ^x] cinctured ¹⁰ .	وَاللَّيْلَ وَمَا وَسَقَ ﴿٧﴾
18. By ¹¹ the moon ^x and <i>edha</i> (suddenly/whereas) <i>ittasaq</i> ¹² ([it ^x] had attained fullness).	وَالْقَمَرَ إِذَا آتَسَقَ ﴿٨﴾
19. Surely you ^z (shall) embark <i>tabaqan</i> ¹³ (hierarchy/rank) after ¹⁴ <i>tabaqen</i> (hierarchy/rank).	لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ﴿٩﴾
20. So what (is) for them, not they ^z believe.	فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾
21. And if (had been) recited on them The Qur'an ^x not kowtow they ^z .	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿١١﴾
22. Rather who ^r unbelieved they ^z deny they ^z .	بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿١٢﴾
23. And Allah (is) knowinger by what they ^z cache/cognize.	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿١٣﴾
24. So <i>bashsherbhom</i> ¹⁵ (let-yous tell pleasant tidings to them) by a painful torment.	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿١٤﴾
25. Except whom ^r believed they ^z and they ^z worked the righteous works for them remuneration other than diminishing/ceasing. ¹⁶	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿١٥﴾

⁸ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

⁹ The particle “مَا” is an infinitive particle, although it could be connective particle. See إعراب القرآن، لمحمود صافي.

¹⁰ The word “وَسَقَ” as noun, basically means “a camel’s load,” about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq’s people. And “وَسَقَ” or “آتَسَقَ” as verb, means burdened or carried. And “وَسَقَتِ النَّخْلَةُ” = the date-palm had fruited a lot more than normal. Also as a verb means: (1) set, (2) included or encompassed or cinctured. See اللسان.

¹¹ See footnote 6429 above regarding “by.”

¹² The word “آتَسَقَ” means attained its fullness, i.e. became full-moon. See اللسان.

¹³ The word “طَبَقَ” could stand for more than one meaning: (1) situation, (2) hierarchy, (3) rank. That is to say: you shall embark with respect^l the nearness to Allah (SWT) situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank. See القرطبي.

¹⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.”

¹⁵ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron = بَشِّرْ / يُبَشِّرْ / مَبَشِّرْ.

¹⁶ The word “مَمْنُونٍ” means simultaneously neither diminishable nor ceasing. +